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## ESSAY

### WHAT CHRISTIANITY HAS DONE FOR WOMEN.

FRANCIS AUGUSTUS COX, A. M.—ABRIDGED.

We cannot devote a few columns of our paper to a more useful purpose, than giving our readers the following Essay of Rev. F. A. Cox, of England, considerably abridged. The subject is an important one. The treatment of it is calculated to excite the most interesting emotions; but cannot fail to be an invigorated resolution to aid the efforts which are now making for the universal diffusion of the Gospel—a result, especially to be expected in our female readers.]

The subject before us presents a large field of research, and it would well repay labour to walk with a deliberate step around its spacious borders and through its ample extent; but we must content ourselves with tracing out some of its principal varieties, and collecting comparative views of its productions.

Our plan will require the induction of facts, as the necessary basis of argument or illustration; and these refer to the state of woman, in countries and during periods which the religion of the Bible was wholly unknown, as in the nations of Pagan antiquity, in Greece and Rome; in savage, heathen, and Mahometan regions; and in condition previously to the establishment of Christianity, in patriarchal times, or during the Jewish theocracy. The Pagan nations of antiquity demand the first consideration.

Our knowledge of the ancient Egyptians is extremely limited, being derived from Greek writers, whose accounts are often contradictory. Their testimony, however, is sufficiently precise respecting the servitude of domestic servitude. The Egyptians were a people remarkable for luxury, which was carried to such an extent, that after the death of their wives, they even entertained apprehensions respecting the embalmers. Having decreed to be indecent in woman to go abroad without shoes, they deprived them of the means of wearing them, by threatening with any one who should make shoes for woman. They were forbidden music, probably with a view of preventing their dressing so dangerous an attraction as that of an elegant accomplishment.

With regard to the Celtic nations, it is said, that the Romans were surprised at the degree of estimation in which these barbarous tribes held their women, and the privileges which they conceded to them; and it must be admitted that certain stern virtues characterized those who were addicted to military achievements, resulting from their incessant occupation as warriors, and partly from some indefinite splendid ideas of fame and glory. Sedition and adultery were vices of rare occurrence; the bridegroom bestowed a very upon the bride, consisting of flocks, a horse ready bridled and saddled, a shield, lance, and a sword; and they were often followed by their presence and excitement in their warlike expeditions. But though generally contented with one wife, nobles were allowed a plurality, either by pleasure or show; the labors of the field, as well as domestic toil, devolved on the men; which, though practised in very arduous times, even by females of the most noble rank, evidently originated in the general impression of their inferiority in the scale of existence. Their great Odin, however, excluded from his paradise all who did not by some violent death follow their deceased husbands; and in time they were so degraded, that by an old Saxon law, he that hurt or killed a woman was to pay only half the fine exacted for injuring a man. But the argument in favor of Christianity, as assigning woman her proper place in society, is corroborated by observing the extremes of oppression and adulation, to which the Scandinavian nations alternately veered. While polygamy and infanticide prevailed, the practice of raising into heroines, prophetesses, and goddesses, some of their women, is no less indicative of a very imperfect view of the true character of the female

the public and domestic life of the Greeks exhibit unquestionable evidences of equality in the treatment of women. Homer, and all their subsequent writers, show that they were subjected to those restrictions which infallibly indicate their being regarded only as the property of men, to be disposed of according to their will. They were bought and sold, made to perform the most menial offices, and exposed to all the miseries and degradation of concubinage. The daughters, even of kings, frequently, they had never seen, at the early age of fourteen or fifteen; and during that period, the Athenian females were kept in a state of as great seclusion as possible. Their study was dress; and their mothers excepted, were their only companions. The duties of a wife were, in the opinion of the wise Greeks, comprised in going abroad to expose herself as little as possible to strangers, taking care of what her husband acquired, superintending the younger

children, and maintaining a perpetual vigilance over the adult daughters. After marriage some time elapsed before they ventured to speak to their husbands, or the latter entered into conversation with them. At no time were wives intrusted with any knowledge of their husbands' affairs, much less was their opinion or advice solicited; and they were totally excluded from mixed society. One of the most excellent of the Athenians admitted, there were few friends with whom he conversed so seldom as with his wife.

In many respects the Spartans differed from the other Greeks in their treatment of the female sex. The women were as shamefully exposed as those of the other states were secluded; being introduced to all the exercises of the public gymnasium at an early age, no less than the other sex, and taught the most shameful practices. The laws of Lycurgus were in many instances utterly subversive of morality, and too outrageous for citation.

The Romans differed materially from the Greeks and the oriental nations in one point with regard to their treatment of women; namely, in never keeping them in a state of seclusion from the society of men; but the husbands were very incommunicative; and it seems at least to have been an understood, if not a written law, that they should avoid all inquisitiveness, and speak only in the presence of their husbands. In the second Punic war, the Oppian law prohibited the woman from riding in carriages & wearing certain articles of dress; which was, however, afterwards repealed. The ancient laws considered children as slaves, and women as children who ought to remain in a state of perpetual tutelage. According to the laws of Romulus and Numa, a husband's authority over his wife was equal to that of a father over his children, excepting only that he could not sell her. The wife was stated to be in servitude, though she had in name the rights of a Roman citizen. From the moment of her marriage she was looked upon as the daughter of her husband and heir of his property, if he had no children: otherwise she was considered as his sister, and shared an equal portion with the children. Wives had no right to make wills, nor durst they prefer complaints against their husbands; and the power of the latter over them was as unrestricted as that which they possessed over their children: in fact, the husband could even put his wife to death, not only for gross immoralities, but for excess in wine.

Considerable changes took place in the laws after the period of the destruction of Carthage, some of which allowed greater privileges to females; but as divorces became more frequent, crimes multiplied. In the latter periods of the republic women had the principal share in public plots and private assassinations, and practised the worst of sins with the most barefaced audacity.

The morals of women are indicative of the state of society in general, and of the estimation in which they are held in particular. If the other sex treat them as slaves, they will become servile and contemptible, a certain degree of self-respect being essential to the preservation of real dignity of character. The way to render human beings of any class despicable is to undervalue them; for disesteem will superinduce degeneracy. If this be the case, then the state of women in any age or country is a criterion of public opinion, since the vices of their lives indicate their condition: upon which principle, Greece and Rome exhibit wretched specimens of female degradation.

But there is one circumstance in the history of the Romans which must not be wholly overlooked. Their conduct was marked by capriciousness. Though the usual treatment of their women resembled that of other Pagan nations in barbarity, like some of them, too, they frequently rendered them extraordinary honors. On some occasions they even transferred to their principal slaves the right of chastising their wives; and yet, on others, they paid them distinguished deference: as in the case of vestals, and the privileges conceded to them after the negotiation between the Romans and Sabines. Various individual exceptions to a barbarous usage might be adduced; sufficient, however, only to evince the general debasement of the female sex, and the total absence of all fixed principles of moral action in unchristianized man. [To be continued.]

From a London paper.

### ASYLUM FOR DEAF AND DUMB.

On the 20th of May, was celebrated the 26th Anniversary of this most interesting and important Institution, at the City of London Tavern; his Royal Highness the Duke of Gloucester, Patron, in the Chair, supported on the right by the Marquis of Buckingham, President, Mr. Wilberforce, and others Vice Presidents; next to his Royal Highness, on the left, was the Bishop of Oxford, and on the same side were Lords Gambier, Calthorpe, &c. Vice Presidents. The company was truly respectable, nearly 200 in number, and they evinced the warmth of their attachment to the Charity by the liberality of their subscriptions and donations. The Noble Pre-

sident, on proposing the health of the Patron, spoke with great energy and feeling of the benefits conferred on the community, indeed on mankind at large, by the Patronage of his Royal Highness to an Institution like this where human beings were rescued from a condition of exclusion and ignorance painful to contemplate or describe. His Royal Highness, in returning thanks, entered, with his usual warmth of Philanthropy, into the contrast between the condition of the taught and untaught Deaf and Dumb.—Shortly afterwards the company had the most gratifying proof of his Royal Highness's statement, by the introduction of nearly 40 of the children, out of 186, of which the school at present consists, who exhibited such specimens of their progress in writing, cyphering, composition, and articulation as could leave no doubt in the mind of any one examining them, that they have, by means of education, been raised from mere automata to the condition of intelligent, moral, and religious beings. On the Bishop of Oxford's health being drunk, his Lordship (who lately pleaded the cause of the Institution in a sermon of such eloquence and sound principles, as will cause it long to be remembered by all who heard it) observed, that to know the merits of the Asylum for the Deaf and Dumb, was all that was wanted to ensure it the support of the wise and good in all ranks.—Mr. Wilberforce with that pure and easy flow of words peculiar to himself when warmed in the cause of benevolence, set forth the blessings conferred by the Institution on the objects of it, in a manner that was deeply felt.

It was stated, that since its first establishment in 1792, between five and six hundred children had been admitted, two hundred and twenty of whom were girls; it was also mentioned, that from some late inquiries and calculations, it is but too probable that in every country one in less than three thousand is born deaf, and consequently grows up dumb. If this is near the truth, how can the mind support the thought of the millions of our fellow beings who have lived and died without having scarcely any pre-eminence above the irrational part of the creation? Let us turn from this affecting view, and congratulate the friends of humanity on being enabled to participate in the refined pleasure of relieving such objects of compassion. This pleasing consideration had due weight with the company—the amount of contributions this day reported was near 700l. In short, it was altogether one of the most gratifying festivals ever witnessed.

### Late Missionary Intelligence.

From the *Lon. Missionary Register*, May, 1819.

#### CHUNAR—INDIA.

##### Progress of the Mission.

In the "Survey of Missionary Stations," we quoted a few passages, with respect to this Station, from letters of the Rev. Daniel Corrie. From those letters, and from the report of the Calcutta Corresponding Committee, we now extract further particulars of the state of that Mission.

Mr. Corrie remarks:—"There being but one place for both the free-school and congregation to assemble in, I could not see the scholars at their tasks. Three or four children of parents who can afford it, pay 1-1-2 rupee per month, with which, together with voluntary contributions of some of the Pious Soldiers, Mr. Bowley has provided wall-shades for evening worship, & supplies the lights."

"It seems necessary to increasing usefulness at Chunar, that a more commodious place of worship be provided. The free school being kept in the place at present appropriated, prevents its being always in so orderly a condition as could be desired; and, on particular occasions, there is not room to accommodate those who wish to attend Divine Service; while many hitherto inattentive, will be led, it is to be hoped, to join in the worship of God. The idea of want of room should not be suffered to operate together with their other hindrances to prevent their attendance."

"The money which Mr. Bowley has laid out on the present premises should, I think, be repaid him: his disinterestedness in applying his own property to render the premises increasingly commodious, is above all praise. I beg explicitly to disclaim all expectation of remuneration, on the score of the original purchase. It will gratify me infinitely more, if the committee should see as I do, the property of erecting a larger place of worship at Chunar on a convenient spot, on as small a scale of expense as circumstances will admit."

On this Letter it is remarked in the Report—

"Whilst the committee rejoiced in this encouraging report of Mr. Bowley's labors, they entirely concurred with Mr. Corrie, in the expediency of erecting a new place of worship there with all practicable expedition. It appeared important that every facility should be afforded to the Ministry of the Gospel, in a place where God had been pleased so remarkably to own the labors of his servant. They were still more confirmed and encouraged in this design by a subsequent letter from Mr. Corrie, on the same subject, of which the following is an extract:—

"Benares, March 24, 1818.

"I attended at Chunar last week. On Good-Friday, we had Divine worship in English; first in a Barrack, and afterward in Hindoostanee in the free school. The number of communicants after the first service was seventeen. Of the native congregation, twenty-seven females and two men remained to commemorate the death of our Lord. The whole congregation almost were in tears during the Sermon, in which Mr. Bowley set before them the Saviour's sufferings; and, during the Communion, the greater number appeared deeply affected, and all of them exceedingly serious and attentive. There was an evident blessing vouchsafed to us; and, in my own case, a lively sense of the Divine Presence, which seemed also to pervade the whole congregation."

"I heard thirty-two adult native Christians read, who have within these few months most of them, and all of them since Mr. Bowley came to Chunar, began to learn; some the Persian, others the Nagree Characters; and some of them now read the Scriptures in the Hindoostanee with fluency, and all of them expressed much delight arising from their new attainments. Indeed, a remarkable tenderness of conscience seems to distinguish most of them; and their altered and exemplary conduct is the talk of all, and, as usual, is by some ridiculed and by others commended."

"I also catechized the first class in the free school, consisting of seven boys; who not only repeated their catechism correctly, but answered very intelligently many questions which I asked them, arising out of the catechism. They also repeated passages of Scripture, which they got off as tasks; and the whole class repeated, verse by verse, the thirteenth chapter of Proverbs."

"Some of the Children in the Free School, and their Mothers, who are among the most exemplary of Mr. Bowley's Congregation, are the families of non-commissioned Officers belonging to the Native Corps now in the field. It must strike every reflecting mind what a comfort establishments, such as that of the Church Missionary Society at Chunar, must be to Europeans of the above class. If, instead of leaving their wives and children comparatively unprotected and exposed to the temptations of this heathen land, they could place them where their children might receive education at little or no expense, and their wives be receiving good instruction instead of being left to every wind of temptation, surely much of the pain arising from separation in time of war would be alleviated."

"The School Room being too small to contain the native congregation, and encouraged by the Committee's approbation of my wish to build a larger house for their accommodation, I desired Mr. Bowley to look out a proper spot to build upon. A house and premises contiguous to the Barracks, the owner refused to dispose of to us; and this led us to fix on a spot about 200 yards further from the Barracks, and on two sides bounded by the native town. The possessor, Mr. Turnbull, was applied to for it, who begged Mr. G. Robinson to go up and fix a price on it. Mr. R. accordingly went with me last week, and valued the premises at 500 rupees. On this being reported to Mr. Turnbull, he generously begged that I would accept the ground for the purpose intended. This, I hope, is a token for good; and may be taken as an encouragement to proceed."

"I propose shortly putting a Subscription paper in circulation, in the neighbouring Stations. It appears to me that the place intended must be appropriated to worship in English in the forenoon, as there are 205 European Invalids: the afternoon must be appropriated to Hindoostanee worship. I think there will be no difficulty in raising 4 or 5000 rupees for our intended Church. I will get an estimate made of a place to hold 4 or 500, and send it you. We must not delay, lest circumstances should call me away from this."

The Committee observe, on this Letter:—"It was not possible to hesitate for a moment, in following what appeared so clear and animating a call of Divine Providence. The committee have therefore requested Mr. Corrie to set on foot a Subscription to the proposed new building: and have engaged to promote it among their friends, and, if necessary, by an appeal to the liberality of the public; persuaded, that, in such a cause, the appeal cannot be made in vain."

"It will be seen from the above statement, that the Missionary prospects at Chunar are very encouraging, and that the wilderness has already begun to be glad, and the desert to rejoice and blossom as the rose. Those who are acquainted with the state of Chunar, and can appreciate the condition of the generality of those among whom Mr. Bowley labors, will unite in their thanksgivings to God for this happy opening. He despiseth not the day of small things. Not by might, nor by power, but by my Spirit, saith the Lord. May an abundant measure of his Spirit be poured out upon his people, and the word of God have free course and be glorified throughout the earth!"

"We have already noticed, in the 'Survey,' that the Subscription for the Church

was proceeding under the happiest auspices; the Marquis of Hastings having given 1000 Sicca Rupees."

#### MEERUT.

##### Baptism of Two Natives.

In addition to Anund Messee, with whom our Readers are acquainted, the Rev. Henry Fisher, Chaplain at this Station, has baptized two other Natives, after receiving satisfactory evidence of their knowledge and seriousness. They are named Buhadur and Praeme. Under date of March 17, 1818, he thus writes respecting them:—

"They are both of them very steadfast. Of Buhadur, I think very highly. In consequence of his becoming a Christian, the parents of the children withdrew a great portion of his pupils. I continue him, however, still there; as there are seven men who come daily to him to hear the Scripture, and five others who diligently study the word of God with him, and are exceedingly quickened in their consciences, expressing continually the most anxious desires to become the disciples and servants of Jesus Christ."

#### CAUSE OF THE JEWS.

Speech of the Rev. Dr. Love, at a Meeting in Glasgow, Scotland, in January last, for the formation of a Society for promoting Christianity among the Jews.

Mr. Chairman,—I have the honor of presenting to the attention of this respectable meeting, a motion for the formation of a Society in this city in support of the great cause of the instruction and conversion to Christianity of the Jewish people.

Sir (said he) I reflect on it with satisfaction, that I had some concern in some of the first attempts made in London about 20 years ago, in behalf of that unhappy and neglected people. I had the honor then, of preaching along with others, from time to time, to a number of Jews, and in the course of these efforts we had occasion to mark two things:—the great obstinacy of that people; and on the other hand, that it was not altogether impracticable to make some impression on their minds by suitable arguments. We could not, indeed, boast of much apparent success, yet from that period to the present, these endeavors, though in different forms, have continued, and all along I have felt concern (said he) for the success of such endeavors.

I confess, Sir, (continued he) that sometimes I have been tempted to yield to discouragement and disgust relative to this important cause. But in examining (said he) my own thoughts and feelings on this subject, and inquiring after the way of removing this evil frame of spirit, I find that the true way for awakening suitable concern for that unworthy perishing people, is not to palliate their criminality, but to apprehend it in its true magnitude and atrocity. And here again, (said he) I find new difficulty. It may seem strange to some, that I should speak of it as difficult to condemn the wicked conduct of the men who crucified the Lord of glory,—who killed the Prince of life. Let me be permitted to explain myself a little; I am aware that it is no difficult thing to have by educational prejudice, a bad opinion of this atrocious conduct, and to pass a slight censure upon it. But I now speak of such affecting views of the vile and impious malignity of the Jewish priests and people in that transaction, as will melt the heart, and overwhelm it with horrors of moral evil, worthy of heaven's most tremendous vengeance. I do not hesitate to affirm that there is here greater difficulty than is commonly suspected, for I find there is something higher requisite in this case than my own most deliberate and serious consideration of the history. There must be, through an influence of the Spirit of God, a concurrence of three things: a realizing view of the awful transactions of the cross—a clear, tender, and spiritual perception of good and evil—and especially an illuminated view of the divine glory and human excellencies of him who was, by vile sinners, so trampled under foot. But, (said he) let us consider for a moment the consequences of entering fully into such views. There is now presented to the mind the fearful idea, (after admitting every fair alleviation) of a crime, the most atrocious that ever was committed, and of a nation of criminals the most horrible that ever trod the earth, and yet approved by their posterity for hundreds of years. Now light disgust or trivial insult are out of the question; we are like those who see a poor criminal going forth to execution—and who but a barbarian would insult him or withhold his pity? Mr. Chairman, (said he) I will now affirm another thing, which to some may appear a paradox, namely, that those who enter deeply into such views of the guilt of the Jewish people, will be their best and surest friends; they will be so on the following principles. Such persons will be exceedingly humbled before God; the question will come home, "Who maketh thee to differ?" They will view this crime as a specimen of human, that is, of their own depravity. Such persons will acquire great tenderness of spirit; they will participate in the mourning which they will desire to see diffused among the present Jewish people, according to the







of a letter to the "London Society," from  
the Rev. R. Pinkerton.

young men for the Gospel Ministry, who had been at Abington, on the last Wednesday of August next, at 11 o'clock A. M. at the house of the Rev. Mr. COLBURN. A sermon it is expected will be delivered upon the occasion by the Rev. Mr. RICHMOND of Halifax.

The Members of said Society are requested punctually to attend—and others are respectfully invited to be present and unite with them. After Divine Service the Officers for the ensuing year will be chosen, and other business transacted.

PHILLIP COLBY, Sec'y.

*Middleboro' July 22, 1819.*



## POETRY.

From the Kentucky Gazette.

## LINES

Written on reading the account of a Slave who threw himself into the river, in the neighborhood of Natchez, in preference to being sold as a beast, at New Orleans.—His mind was free, although his body was bound.

Near where the Mississippi rolls  
Her dark and turbid wave,  
I saw some monster without soul,  
Unbaited a NEGRO SLAVE!  
Wounded with lashes, stung with woes,  
To heaven he poured his sighs,  
And fervent pray'd that fate might close  
His burning tortures in repose,  
And seal in death his eyes.

When, in the tempest of his grief,  
And heart consuming pain,  
His lonely but, for kind relief,  
He sought, but sought in vain.  
Thoughts of his fond, his tender wife,  
And all his children dear;  
(Though slaves, still gave a joy to life,  
And south'd the pangs of slavery's strife.)  
Now forc'd the scalding tear.

And one of this remorseless crew  
Heard the poor slave bewail,  
And saw him wipe the briny dew,  
As nature 'gan to fail!  
He saw him steal along the shore;  
His steps were mark'd with blood;  
"Oh, God! he cried, my woes are o'er;  
"Wife, children, friends, I see no more!"  
Then sunk into the flood!!

## MISCELLANY.

## MISSIONARY CHARGE.

[An extract from Dr. Wordsworth's Charge to the Rev. L. P. Hawbroe, and the Rev. D. Rosen, Missionaries to India, from the "Christian Knowledge Society," delivered January 29, 1819.]

The labor of your predecessors has not been in vain abroad: and the effects produced here at home, by our Missionary efforts, have been hardly less serviceable.—According to the benignant disposition of Providence, the testimony, which, for the sake of others, we have thus borne to the value and importance of Christianity, has served to cast a light around our own path. These very solemnities themselves have not been without their fruits of blessing. I doubt not, they have, from time to time, brought home to many bosoms an inward sense of the privileges, happiness, and duties of our own favored condition; a sense of sympathy and fellowship with the afflictions of humanity in distant climes; and have given birth to Christian desires and endeavors to overcome the evil that is in the world, with our good.

Still (he proceeds) compared with the need, little, it must be owned, very little indeed, has been accomplished: for lo! if we lift up our eyes, what do we behold but the appalling sight of more than sixty millions of Pagans and Mahomedans, and a vast territory, fallen under the dominion of the civilized nations of this quarter of the globe; and that a territory and a people augmenting every day.

Must we not inquire then, What is this territory; and what are these mighty millions of mankind; what are they to us? You will allow me to ask, what are they especially to this our beloved? We have seen the common duties which bind us all, as we have opportunity, to do good to all our fellow-creatures. These Mahomedans and Hindoos, are they not such? And have they not the pleas upon us also of necessity & misery? Are they not all sitting in the region of the shadow of death? Have they not been all sorely bruised and marred, like the wayfaring man, (Luke x. 30.) by Satan, the robber and murderer? Have they not the claims upon us, I say, of our common humanity?—But what, again I ask, are this vast territory, and these mighty millions of mankind: what, I mean, are they to England? Alas! they are, as we might almost say, bone of our bone, and flesh of our flesh. Do we not breathe their air? Is not the soil ours? Have we not poured out our English blood, and mixed it in their sands? Is there a rock, or fortress, of their almost inaccessible fastnesses, where the British standard does not wave? Are we not placed in such relations toward them as these—that some we have vanquished in open war; others serve under our banners; others have called for our protection and help, and have willingly submitted to our mild and equitable sway? Do we not make profit and merchandise by their hands? Do we not live among them, and carry on with them such various intercourse as belongs to those who are our friends, dependents, laborers, servants, & subjects? These, doubtless, are the considerations which appropriate and bring home the GENERAL duties of humanity to us in particular. OTHER nations may, and ought to PRAY for the conversion of the Hindoos: but England must do this, and much more. We have taken this Empire to ourselves; have set it apart, and fenced it round, and erected it, as it were, for a theatre, wherein to display ourselves, and to act our part in the sight of men and angels. I am saying nothing in what way, by what steps, we have attained this eminence. But so it is. There we stand. We are upon our trial. We have voluntarily undertaken a tremendous responsibility: and it is in no way possible, I conceive, but that as a nation we shall be accountable in this world for our trust; and further, as individuals, shall many of us be called to a reckoning, perhaps in this, but assuredly in the next world.

But, again: in our transactions with these nations, has any thing ever interposed to taint the purity of our track—any thing ever intermixed itself of a corrupt lust of gain, of a secular ambition, of a mere desire of military aggrandizement and glory—any thing interposed of oppression, or spoliation, or perfidy? If so: if in any cases we have taught them our vices, and made them partakers and companions of our sins; if, alas! we have repelled them yet farther than where they were before from the light of truth, and the life

of God, and from the reception of Christianity, by exhibiting in their sight the lives of wicked Christians; by effecting that the name of Christ and his doctrine should be blasphemed among the Heathen through our offences—if there be any truth in these charges sometimes made against us—these all are considerations which, in their degree, darken our responsibility; and may well awaken in good men's minds an extraordinary compassion and sympathy; and arouse them to put forth so much the more strenuous efforts to make good the deficiencies, and repair the injuries of the years that are past.

And how then does our account stand? What estimate shall we make of the manner in which England has discharged her obligations to her Eastern Empire?

It was vehemently affirmed by a celebrated orator, some years ago, (Burke, vol. iv. p. 123, 8vo. London) that "were we to be driven out of India, nothing would remain to tell that it had been possessed, during the injurious period of our dominion, by any thing better than the ouran-outang or the tiger." But, No. It has been eloquently replied, by one who has the best claims to be heard on such an occasion, No. "It is true we have not built a Tadmor in the wilderness, to impress the world with the incongruity of introducing the refinements of splendor amid uncultivated society. We have not constructed pyramids, to excite the indignation of mankind at the capricious despotism which could enjoin such a misapplication of human exertion." But we have reared the bulwark of security round the humble hovels of the helpless. But we have raised the proud temple of impartial justice on the ruins of lawless violence. But we have established the sacred altars of mercy, where oppression, and insult, and ravage, used to print their paths with blood. And do acts like these leave no memorial?

And, as the same eloquent advocate pursues his argument: "It is an undeniable fact, that ours is a dominion over willing minds; that the Natives feel their happiness to be promoted by our predominance; and that they regard our stability as their blessing. Justly do they so esteem it.—For, where has the British standard been advanced, without overturning some Moloch of barbarity; and placing on its pedestal the hallowed image of that equity, of which, if ever a notion before floated in these regions, it was but as the vague conception of the unknown God."

True: so it is. The representation is indisputable. You will find, we have effected, and ARE effecting much. We have given security in private life to the persons and property of the Natives, by our administration of justice. They may now sit every man under his vine and under his fig tree. We are diffusing among them, by our example, the knowledge and practice of good faith and upright dealing. We are rescuing their hostile tribes from the fury and perjury of one another; and facilitating the progress of the arts of peace, by superseeding and controlling the spirit of aggression and rapine. Education and civilization are beginning to make progress. The narrow horizon of their minds is dilating and expanding, in such as have intercourse with Europeans; and their barbarous institutions are, by degrees, impairing and fading away before the dawning light of reason and humanity.

But here the question recurs—Is this ALL that can be effected? Are there no greater and better things to be secured than these?—Truly, this does not reach the extent, either of their necessity or of our duty and glory. This is not enough, either on their behalf or our own. What is the civil governor, in his real, authentic, exalted character? Nothing less than the vicegerent of Heaven—the minister of God for good to the people committed to his care. He is the channel through which are to be diffused, over a thirsty land, the various streams that gush forth from Him, who is the fountain of every good and perfect gift.

In this view, let the governor embrace his genuine dignity and glory, and fill up the measure of his high calling. We say nothing in disparagement of the arts of civility and peace. In their due place, we honor military prowess and glory. We honor the statesman, whose glory it is to raise up an abject people by diffusing among them the blessings of liberty, justice, and law: and, in their place, we hail the quiet occupations and comforts, which follow in the pursuit and train of the merchant's honorable gains. But, wherefore should we stop here? Why erect an empire that has no purposes but those of temporal gain and glory? No. For ourselves, there are crowns to be won of a brighter renown than any which these things can bestow. Let us have taught the Hindoos the arts of life—let us have established among them humanity, and equity, and order—let us have made them companions in our military prowess, and partners of our fame: at the best, considered in themselves, all these things are but for a season. Whether theirs or ours, all these must soon be over. They bear not the characters of eternity. But, antecedently to that consideration, how shall not we, who are a Christian people, deny, that even these blessings can be diffused otherwise than through the channel, grow at all otherwise than upon the stock of Christianity? Our philosophy is built upon the apostolic precept, *Whatever ye do, do all to the glory of God.* Manners, morals, law, government, peace, civilization, all are as a building on the sand—all want their choicest virtue and most becoming grace—all want their firmest support and most binding cement—all are dead—unless sanctified by religion, and erected on the foundation prescribed, that we seek first the kingdom of God and His righteousness.

## PIETY AND FILIAL AFFECTION.

From the Charleston, (S. C.) Intelligencer.

Messrs. Editors.—The enclosed Letters, which were permitted to be copied for your paper after very earnest entreaty, and with the firm belief that they would do good, by showing the power of religion, were written by a Young Lady, lately called to her heavenly rest, to her bereaved Parent; are indeed entirely worthy of that filial affection so warmly expressed. It is hardly necessary to observe, that some parts of a more confidential and private nature are omitted.

In hopes that her spirit and principles may be imbibed by many others, and believing from what I felt in the perusal of these letters, they may warm the religious affections of all who read them, I beg their insertion in the Southern Evangelical Intelligencer.

—, 2d August, 1817.

My beloved and honored Father,

I had fully intended writing to you by the last mail, but happening to mention such intention when the day came round,

told me I was too late, for the mail days are again changed. That very afternoon, your valued favor received, informed me of the distressing sickness of my dear and much loved Parent. Oh you know not—no—you cannot know, my father, my kind and tender parent! the pain I feel at hearing of your illness, to which is added the pain of separation at such a time, when it would be my consolation and delight to wait upon, and to do for you. But God is able to make that for good, which to us is a great evil and distress, and I humbly look to him to sanctify this trial to both of us, (for the sake of our Redeemer) that it may make us more fit for his Heavenly kingdom. This is the only consolation my mind offers to my agitated feelings, whenever I dwell upon this subject; and I most anxiously hope the time will arrive, when my dear husband also will not be so entirely engrossed with earthly concerns, but will earnestly seek an interest (through the condescending Mediator) in that world, where time will be forgotten in the endless ages of eternity. Having this near at heart, and feeling anxious that if my dear — lives, she should be educated for heaven as well as for earth, I am, as it were, bound to this life with the strongest cords of attachment. And shall I name another wish, my beloved parent, equally near my heart without offending you? Yes, I know you love me too well to be offended, even if my anxious solicitude for your happiness should make me speak more freely than you think a child should. Let me say, then, this other wish is to see my excellent father gradually break off from all such vain worldly business as does not relate to family concerns, or connected with its welfare, and take sufficient time to examine the New with the Old Testament, and to satisfy his own mind in the truth of a Saviour, and the necessity of professing him openly in the world by going to his Table. To see you go to that Table (for I know you would only go in the full belief of a reliance upon the merits of our blessed Lord) is a circumstance which lies nearer my heart than you can ever know—many an hour in the dead of night has it engaged my most anxious feelings and called forth the tear and the prayer. For indeed, my dearly beloved father, I do truly think, if it were possible for a man's own merits to gain him a seat in Heaven, you would most certainly have a claim to one. But as God has pronounced all our works of righteousness unprofitable, and nothing acceptable unless offered in the belief and name of his dear Son, I feel truly anxious that nothing should be left undone to secure your everlasting happiness.

May I hope you will receive these lines with your usual affection, and think not that I presume too much on your love. But remember that I tell you this, that although I have professed my Saviour openly at his Table, I feel that I am not one thousandth part as worthy to be his disciple as you are, who do not profess him. But at the same time he has said, except a man believe in me, he shall in no wise enter into the kingdom of Heaven. God of all mercies, and the blessed Redeemer of our souls, grant that whenever the awful (and to your family the heart rending) moment arrives for you to quit this life your spirit may wing its flight, and be welcomed into the abodes of everlasting bliss, into the presence and smiles of an approving God and Saviour.

I shall close this for to day. My feelings are now of so solemn a nature in writing as above, that I do not wish to interrupt them with subjects of less importance, but go by myself and think of my dear and ever loved parent.

August 3d.

I have just returned from "preaching." Dr. — gave a very good sermon on the folly of too great anxiety for the accumulation of riches. We are compelled to make use of the court house at present; our church (I speak as an inhabitant of—, and not as an Episcopalian) not yet having sufficiently progressed to accommodate us. I am now happy to tell you that my subscription list succeeds so well, that we are to have a handsome, plain, and neat pulpit. I was not long since informed (to my great astonishment) that the sum raised by subscription for the erection of a Presbyterian church in this place, is not more than sufficient to carry on the building further than it has already progressed. The frame is up—it is weather boarded and covered in, and that is all. When alone, I was thinking of the necessity and importance of its completion. In order to stir the people up, and as it were to push them on, it occurred to me, that as I probably might possess some little influence among the younger part of the community, I would select from among them 25, all of your sex, a-

mong whom a subscription list headed with the names of the most influential among them (for erecting a pulpit) should be handed, telling them I had chosen them out of the community to have all the credit of so doing, and they must not refuse to subscribe \$2 each. They have all, to whom the list has been handed, supported it handsomely, and we shall, I hope, have a nice one. — came home this morning, and requests me to say she is truly sorry to hear how sick you have been. God be praised! I earnestly desire to be grateful, as I ought, for his infinite goodness in restoring your health, my beloved father. Oh may he establish and continue it, with his blessings on your body and soul, for the sake of his Son, and glory of his own name. So prays your grateful & affectionate —, 6th December, 1817.

How can I tell you, my beloved and honored father, the delightful sensations of joy and gratitude, which thrilled through my heart, when I read your ever precious communication of the 14th November? Oh, impossible! I read it over, and over, rejoicing and weeping, and inwardly praising that blessed God, who hath done such great things for you. I received it last Saturday. This has been a delightful week to me. You have been constantly in my mind and heart. Oh it is so sweet to offer my humble and poor offerings of thanksgiving for the happiness bestowed upon a parent, so justly the object of my most true affection & gratitude. To-morrow we will unite in heart in blessing our benevolent Creator, that he hath chosen you out of the world, to be one of his dear children in Christ Jesus, our merciful Redeemer. Never can I forget your letter of the 14th of November. Never shall the 7th of December be obliterated from my memory—a day so precious to both of us—for I glory in your holy determination to profess publicly your faith in our Lord and Saviour, and at the foot of the altar, entering into covenant with God, to be his faithful and true disciple the remainder of your life. Oh, that I could enjoy the happiness of kneeling beside you at such an interesting moment! But I am not indeed worthy of such a favor. I am thankful, however, that you have made known to me your intention in time, so that I can be at the throne of grace, and my sincere (though unworthy) petitions ascend at the same time, and mingle with those of my beloved father.

But, my dear parent, you tell me that which renders my joy unspeakable, and at the same time humbles my soul under a sense of its great unworthiness. Is it indeed possible that God has condescended to notice the petitions of so ungrateful, so unsteady and disobedient a child as I have proved towards him, as in any way whatever to render me instrumental to the happiness of my beloved father—his everlasting happiness? Oh, the unbounded goodness of our Lord and Master! Oh, it is one of the most condescending mercies he could bestow upon such an unworthy creature as I am—a blessing which calls for all the gratitude my heart is capable of feeling, and an increase of faith and obedience to him!—My beloved parent, I do ardently long to be with you, to hear from your own lips the praises of our blessed Redeemer.

8th Dec.—I had written thus far, when I was obliged to lay by my letter by Tuesday's mail. Yesterday (there being no preaching in town) I passed alone in my chamber. After offering up my private devotions, of which my dear father was the principal subject, I read in the Scriptures, and then the excellent prayers of our Church; and after going through the communion-service on my knees, I sung the hymn,

"And are we now brought near to God,  
"Who once at distance stood,  
"And to effect this glorious change,  
"Did Jesus shed his blood," &c.

Though my heart was almost overwhelmed with the different feelings which agitated it while engaged in my devotions, my bosom felt calm and happy, when I arose from them. If ever I prayed fervently in my life, I entreated for my precious parent yesterday, that our God would vouchsafe to come down to you in spirit, and set his seal upon you as one of his children; that he would be your staff and shield, your strength and glory, from henceforth and for ever. Oh how I rejoice over you in heart, though such a distance separates us; for God only knows how ardently I love you. Go on, my dear parent, in the paths of holiness, and may our blessed Saviour be your pattern and guide. Oh, how great has been the goodness of our God, that you have been preserved for the day of grace, while so many around you have been taken! Let us ever bless his holy name, and delight to promote the interests of his kingdom always. I am not fit to write you at present, my beloved parent; for the precious tidings your last letter brought me, have so overcome my heart with joy, and humbled it under a recollection of its own unworthiness, that I cannot express myself as I could wish.

I read Mr. —'s remarks to you with great interest and delight. I always tho't him a good friend of yours, but now he holds a place in my esteem of double value as such, to that he did heretofore. May the choicest blessings of our Creator be with you both. You are now (thanks to God) brothers in Christ. May your friendship increase, and outlasting time, endure and be perfected in a blessed eternity, prays your ever affectionate, grateful and happy child.

Extraordinary Honesty.—A person of the Quaker profession (says a London paper) having through misfortune, about forty years ago, become insolvent, and not being able to pay more than 11 shillings to the pound, formed a resolution, if Providence smiled on his future endeavors, to pay the whole amount—and in case of death, he ordered his sons to liquidate his debts by their joint proportions. It pleased God, however, to

spare his life—and after struggling with difficulties, (for his livelihood depended on his own labor) he at length was enabled to satisfy every demand. A few old men came with a considerable sum surviving son of one of his creditors, who dead thirty years, and insisted on paying money he owed his father, which he did, with heart-felt satisfaction. Such a virtuous principle, we record with assurance, as it not only reflects the highest credit on the individual, but also on that which he belongs to—whose members are deep distinguished, and deservedly receive their upright and equitable dealing.

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